

CHRISTIAN TELESCOPE.

VOL. 2.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

FOR THE CHRISTIAN TELESCOPE.

NO. 3.—CALVINISM DISPROVED!

In further *disproving Calvinism*, in addition to what we have said before, we take the liberty of having recourse to the close and pungent reasoning of an able and eminently distinguished writer, who in 1820 and 1, wrote a series of letters to Prof. Stuart of Andover, Mass. on the very same portion of scripture that we have been considering: for the express purpose of having *him* remove the difficulties which the passage itself presented, and to explain *his own comments* which *he* made upon it, to Dr. Channing, in connexion with another passage, (Rev. v. 13.)—so as not to *have them* prove the doctrine of Universal salvation! The Prof. never has replied to these letters, and for what reasons he has not, the public never have been satisfactorily informed—as he was repeatedly and urgently solicited to do. Those who never have read these letters, and should wish to, may find them published in the first and second volumes of the Boston "Universalist Magazine"—over the signature of "An Inquirer after Truth:" or we may now say, to give his genuine name, it was the Rev. Walter Balfour, Charlestown, Mass. Mr. B. has done himself much honour by his writings, and ever has acquitted himself as a *meek and firm* christian, a patient and thorough investigator, and a real "Inquirer after divine truth." These traits of his character appear in all his writings. We may, perhaps, make a few alterations or additions in what we select from him, in order to adopt his observations more to the present case, but shall adhere to the main sense of his reasoning.

We now refer our readers to the perusal of a *part* of the Rev. Mr. Balfour's second letter to Prof. Stuart, commencing at the third division of it. He there says,

"3d.—But it occurred to me, that you reconciled the paragraph on which I am remarking, with your belief of *endless punishment*, by explaining the universal language of Paul and John in the texts, in a *restricted or limited* sense. Presuming, that this is the mode you take of extricating yourself, my desire is to see you do it honourably. The difficulties which have presented themselves to me in this mode of interpretation, will be best presented to you by considering the two passages which you quote, in order.

"In Phillip. ii. 10, 11. the word *every* is found twice: "that at the name of Jesus *every* knee should bow, and that *every* tongue should confess that Jesus Christ is Lord to the glory of God the Father." Let

us then understand the word *every* here, as not meaning *all* or *every* individual, but only *some*, and see how it will suit. "That at the name of Jesus *some* knees should bow of things in heaven, and things in earth, and things under the earth: and that *some* tongues should confess that Jesus Christ is Lord to the glory of God the Father." According to this way of understanding the word *every*, only *some* knees in *heaven* bow to Christ, and *some* tongues confess that he is Lord. But is this true, or *can it be*? Are there *any such* as how *not* to, or confess *not* Christ in *heaven*? This interpretation of the word *every*, however well it might suit, when applied to persons on earth, and under the earth, it *will not do* when applied to persons in *heaven*. Are we then, in this passage, to understand the word, as meaning *all* or *every* individual in *heaven*, and only *some* on the earth? This would be understanding the word *every*, in two different senses in the course of *one* sentence. This cannot be, and who will attempt to prove it? The word *every* is not repeated, but ought to be understood as *repeated*, after every thing spoken of in the passage, thus, "that at the name of Jesus *every* knee should bow, of things in heaven, and that at the name of Jesus *every* knee should bow, of things in heaven, and that at the name of Jesus *every* knee should bow, of things in earth, and that at the name of Jesus *every* knee should bow under the earth." And the Apostle adds, as including *all* he had just mentioned, "And that *every* tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But in this way of understanding the word *every*, the passage must read thus, "That at the name of Jesus *every* knee should bow, of things in heaven, and that at the name of Jesus *some* knees should bow, of things on earth, and that at the name of Jesus *some* knees should bow, of things on earth, and that at the name of Jesus *some* knees should bow, of things on earth." But, supposing that all this was very good, how are we to dispose of the next sentence in which the word *every* occurs? "And that *every* tongue should confess that Jesus Christ is Lord to the glory of God the Father." In what sense are we to understand the word *every*, here? Does it mean *some* or *every* individual? If only *some*, it must refer to, and be *restricted* by the things on earth, and under the earth. If it mean *all* or *every* individual, it is only applicable to the things in heaven.—Now, my dear Sir, in which of these senses are we to understand it? If the word *every* is not to be understood as meaning *every* individual, *uniformly* throughout the whole passage, be pleased to refer to some other parallel texts, in which the word *every*, must evidently be understood in two *such different* senses in the course of *one* sentence.

"But perhaps you may say, 'have I not explained things in heaven, earth, under the earth, to be a common periphrasis of the Hebrew and New Testament writers for the *universe*; *ta pan* or *ta panta*,' collectively taken, and not in this way of separating its parts. Yes, you have, and to this very thing I wish to call your attention. Let us then see how it will do to understand the word *every*, as only mean-

ing *some* in the universe. It is a plain case, and stands thus: You make the apostle gravely tell us, "*some* in the universe shall bow the knee to Jesus, and *some* in the universe shall confess that he is Lord to the glory of God the Father." Do you think that this was all the apostle meant to express in the passage?—Is this then all the Saviour's reward for his humiliation, sufferings and death, recorded in the preceding verses? Is this indeed all, for which God hath *highly* exalted him, and given him a name above *every* name, that *some* knees should bow to him in the universe, and *some* tongues confess that he is Lord. If we thus modify, and explain away the word *every*, it is all the apostle did express, and this is all the reward of Jesus' work.

"It will not mend the matter much, if instead of the word *some*, we should substitute the word *many*. The difficulty still presses, where it most needs to be relieved. Let us see if it does not. "That at the name of Jesus *many* knees should bow, of things in heaven," &c. You may easily perceive, that it still makes the apostle say, that there are in *heaven some* knees which do not bow to Christ, and *some* tongues that do not confess that he is Lord to the glory of God the Father. Understanding it, of the *universe* collectively, it makes the apostle say, that *many* knees shall bow to Christ, and *many* tongues in the *universe* shall confess that he is Lord to the glory of God the Father;" but I doubt if this be the full amount of the apostle's meaning. If you think it is, I will thank you to make this clearly appear. The things which lead me to doubt, I shall briefly state, that you may accommodate your reply accordingly.

"The word *every* used, appears to apply equally to *every* thing mentioned in the passage. It seems to me to be an arbitrary mode of interpretation, to make it mean *every* individual in *heaven*, and only *some* or *many* in *earth*, or under the *earth*. Besides, I would submit it to your superior judgment, whether the apostle does not in the conclusion of the passage, encourage us to take the most extensive views of what he says in the beginning of it."

The foregoing quotation is sufficient to show that the passage under consideration can be understood in no other sense, but in an *unlimited* one; therefore, it fairly disproves *Calvinism*. We would just mention an idea which Prof. Stuart has strongly stated in his letters to Dr. Channing, i. e. he says, that *ta pan* or *ta panta* means the *universe*. Now, as this *universe* must mean the *whole* creation, and it confesses "that Jesus Christ is Lord to the glory of God the Father," what language can be more *universal* in representing that the worship of *all* will "be spiritual?" It is the *whole universe* and not a *part* of it, that is to pay *spiritual* and *divine* worship to Christ. Prof. Stuart may be called an Universalist *reasoner*, and has proved it, unintentionally, *true*; although he vindicates the doctrine of *eternal misery*. *Eternal misery* cannot be true, if his views of *ta panta* be

correct. In fine, we consider the Professor an able and convincing reasoner in defence of *Universalism*, but not willing to avow, publicly, such a belief. Our criticisms on P's remarks relative to the Universalists will appear in our next. R. C****.

Middleboro', Feb. 15, 1826.

"Are there few that are saved."

"MR. EDITOR—We not unfrequently hear the question asked, Are there few that be saved? Sometimes this question is prompted by idle curiosity; often by a desire for controversy; and still oftener, perhaps, by a wish to drive far away thoughts of serious things; but seldom or never do we hear it come from the real Christian. And we not unfrequently hear it answered, with unblushing confidence, that, instead of few, all will be saved.

Is it not to be supposed that Christ, when on earth, taught plain, simple truths, comprehensible to the smallest capacity? If so, and if the doctrine he taught was universal salvation, is it not incredible how any one in his senses, who had been taught of him, could seriously ask the question, Lord, are there few that be saved? And is it not still more incredible that our Lord should answer, Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able?—*Luke xiii. 23, 24.*

QUÆRO.

The above appeared a short time since in the "Christian Mirror," the evident intention of which is, not to disprove Universalism, but to cast a stigma upon believers in it. To effect this the writer, Quæro, acknowledges that Christ, when upon earth, taught plain and simple truths, comprehensible to the smallest capacity, and then asks, "If so, and if the doctrine he taught was Universal Salvation, is it not incredible how any one in his senses, who had been taught of him, could seriously ask the question, Lord, are there few that be saved?"

Now, whether this question "is prompted by idle curiosity, by a desire for controversy, by a wish to drive away the thoughts of serious things, or whether it comes from a real Christian, we are unable to determine; but of one thing we are certain, that Quæro is one of those who delight in the false teachings of tradition, and the unholy mysteries of Popish bigotry and Priestly pride, rather than in the plain, simple and comprehensible truths of our Saviour's mission.

He commences by stating as a fact, what the most credulous could never believe, and what the very nature of the subject evidently proclaims to be false, viz; that every person to whom our Lord addressed himself at that time, were taught of him, and understood the doctrine which he taught; for says he, "Is it not incredible how any one in his senses, who had been taught of him, could seriously ask."

But is this the fact? Does not the very nature of the question plainly shew that the person who asked it was ignorant of the fact, concerning which he inquired? And if so, what weight could the question have upon the fact? Does it necessarily follow that but few are to be saved, simply because our Lord happened to be asked the question by an ignorant, and inquiring mind?

If this man had been a believer in a limited salvation would it have been the less incredible that he should ask our Lord, "Are there few that be saved?" We think not, but that a question like this would at

least imply a doubt in the mind of the inquirer of such being the case; and we think that such a question would just as much disprove the damnation of the many as it does the salvation of all.

But inquires Quæro, if Universal Salvation was the plain, simple and comprehensible doctrine which Christ taught, "is it not incredible how any one in his senses who had been taught of him could seriously ask, &c."

We thank him for this remark, and we agree with him that the doctrine of Universal Salvation is so plain, simple and comprehensible, that for a believer in it to ask a question of this nature is indeed incredible: Yes, this doctrine is so plain and simple that it is "comprehensible to the smallest capacity;" it is so plain that even Quæro, with all his prejudices, can easily see wherein its professors do, or do not act consistent to its dictates. But is it so with his own, or the doctrine of limited salvation? No! Quæro is evidence to the fact; for even he, subtle as he is, perceiving the inconsistency of Universalists, cannot perceive his own. His doctrine is so mysterious, compounded and incomprehensible, that even he cannot see wherein it contradicts itself; and he can find no better proof of a person's believing in it, than the fact of their having inquired, "Are there few that be saved," or "is it possible that limited salvation, which I believe, is true?" Surely, Quæro has good evidence in supposing that this man was a hopeful convert to his doctrine at least! and as surely his doctrine must be that plain and simple one which Christ taught, since no one can fully believe until he begins to doubt!! Yet, as inconsistent as this may appear, such is, and such always has been the doctrine of partial salvation. So incomprehensible and mysterious does it appear to every inquiring mind, that the moment a person is prevailed upon to believe it, he begins to entertain doubts of its truth, and to inquire, if it were possible that a doctrine so horrible and unmerciful, was ever taught by our Saviour!!

As we have suffered ourselves to say so much upon this subject, perhaps it may not be amiss, nor ungratifying to our readers, as well as to Quæro, (if the question "comes from a real christian" spirit of inquiry;) should we offer our views upon the subject.

1st. Observe the question is asked in the present time; "Are there few that be saved?" not are there few that shall be saved? from which it is evident that salvation from present evil was intended and not salvation from future or endless misery. See also St. Matthew vii. 13 and 14. when Christ, speaking of the same thing, says, "Straight is the gate and narrow is the way." He does not say, Straight shall be the gate, and narrow shall be the way, which shall lead to life; "but which leadeth to life."

2d. By the straight gate and narrow way we may understand the Holy Scriptures, the writings of Moses and the Prophets, which Christ commanded them to search as "able" to make them "wise unto salvation." But they, like the generations which have succeeded them, were too much given to their self-interested superstitions and ungodly traditions, to attend to the injunctions of our Lord. There were few indeed that could so far divest themselves of their prejudices, as to search the scriptures of divine pro-

phesy, and through them come unto him who was "the way, the truth, and the life."

3d. By the wide gate and broad way, we may understand the traditions of those blind leaders who loved ostentation and the praise of men more than the praise of God. And so foolish were the Jews that trusting altogether to these blind leaders of the blind, that they were finally precipitated into an abyss of wretchedness and destruction, "such as was not since the beginning of the world, to that same time, no, nor ever shall be." Had the Jews believed the words of the Saviour, and been less obstinate in the rejection of the mild doctrines which he taught, they might have saved themselves from the extent of misery which at length came upon them; but notwithstanding his many warnings, that he had commanded them to fly to the mountains from the approaching desolation; so obstinate were they in their rejection of him and his counsels, and so confident were they that an earthly prince would be sent to them for their succour and relief, as they were taught by their traditions, that they could not be prevailed upon to surrender to the Roman armies, until their last hope had vanished in the destruction of their temple and Jerusalem by Titus, in which about 1,100,000 Jews perished, in the most horrid manner. Well might these traditions be called a wide gate and broad way, since comparatively speaking, the whole Jewish Nation passed through them to their destruction!! Well might our Lord warn them to escape it, such was the misery and destruction that ensued!!

4th. By the straight gate and narrow way, we may now understand the promises of Jehovah through the Prophets and Patriarchs, Christ and his Apostles, a full belief of alone can give peace to the soul, and fill us with assurances of safety through the never-failing love of our heavenly Father. And

5th. By the wide gate and broad way, we may now understand the way of strife, envy, malice, evil speaking and those false and traditionary doctrines, which abound in the world at the present day. These, like the traditions of the Jews, are only calculated to fill the mind with self-affected views of ourselves, as peculiarly valued by Jehovah above our fellows. These only lure us on in the appearance of safety, until we find ourselves upon the verge of destruction, when they disappear like the nightly vapours before the morning breeze, and we are filled with bitterness and woe on discovering the dangerous heights to which the blindness of our zeal has carried us.

These may well be called a wide gate and broad way, since so great a majority of the Christian world are bound to their paths, by the allurements of pride, arrogance, and self-conceit! G.

FOR THE CHRISTIAN TELESCOPE.

EXCELLENCE OF THE SCRIPTURES.

Great God, when once compared with thine, how mean their writings look!

Place the ethics of Socrates and Seneca beside the sacred volume, and the lore which shone upon the moral midnight of Paganism, becomes rayless in the moonlight of christianity. Virtue was with them, as with us, a name for the highest moral excellence; yet scarcely two things in the universe are to be

found so wide of each other, as the virtue of heathen philosophy and that of the bible. One is the union of qualities which form the character of the proud hero; a union of valour, courage, bravery, force and fortitude: the other, that group of graces which adorn the unassuming followers of Jesus; love, joy, peace, long suffering, gentleness, goodness, faith, temperance and meekness. The first, are not more inferior to the last in kind, than in duration: the laurel fades and falls, when the brow that wore it becomes cold in death; but the graces of the christian, when they cease to be obscured by a body of clay, are constellated into a diadem to crown his immortal spirit.

R. A. B.

FOR THE CHRISTIAN TELESCOPE.

ORIGINAL ANECDOTE.

A certain Preacher, famed for his steady attachment to the good old orthodox belief that our first parents' transgression entailed upon us natural and moral evil, on a certain occasion made use of the following language, in proof of the former. Yes, my friends, there cannot be the least doubt but that had our first parents never sinned, death would not have ensued. We should not have been called to witness the solemn departure of friends and relatives to another world; but should have increased and grew together as it were in one great family, until—until this little spot of earth would become so filled that we should have been forced to *die by thousands!* G.

SELECTIONS.

REV. SIR,

By inserting the following extract from the writings of the venerable William Penn, you will oblige your friend.

A.

EXTRACT.

It had been happy for the world, that there had been no other creeds than what Christ and his Apostles gave and left. And it is not the least argument against their being needful to christian communion, that Christ and his apostles did not think so, who were not wanting to declare the whole counsel of God to the church. I have nothing to do now with Atheists, or those who call themselves Theists, but such as own themselves christians, and shall therefore keep to my task, namely, what of the christian dispensation is so peculiar and important, as to challenge of right the name of creed or faith? I say then the belief of Jesus of Nazareth to be the promised Messiah, the Son and Christ of God, came and sent from God, to restore and save mankind, is the first, and was then the only requisite article of faith, without any large confessions, or a heap of principles or opinions, resolved upon after curious and tedious debates, by councils and synods, and this may be proved both by example and doctrine. It is evident from example, as in the case of Peter, who, for having believed in his heart, and confessed with his mouth, that Jesus was the Christ and Son of God, obtained that signal blessing, (Matt. 16.) This made Nathaniel a disciple: Rabbi, said he, thou art the Son of God, thou art the King of Israel. I will conclude this with that famous instance of the thief up-

on the cross, who neither knew nor had time to make a long confession like the creeds of these days: but it seems he said enough—Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise, from which it is easy to learn, that it is not a long, unintelligible, and numerous articles of faith that makes the confession valid.

FROM THE UNIVERSALIST MAGAZINE.

ANECDOTE.

About two years after I began to preach, happening to call upon my old master, a rigid Calvinist, with whom I lived nearly seven years, I met in his shop a gentleman of this city, of the same sentiment, and if I recollect rightly, a member of Park-street church.—He immediately began to converse with me upon the subject of religion, and after opposing me some little time, inquired how I should explain this passage of scripture,—"Is death leaves us, so judgment will find us." I told him I confessed myself unable to explain that passage of scripture. He immediately began to upbraid me for my ignorance, and for my rashness in entering with such zeal into the cause of the Universalists when I was so young and so evidently unacquainted with spiritual things. I felt indeed very much ashamed, though not for myself, but for him, who I saw had committed such a gross blunder. "Sir," said I, "in what part of the scriptures is that passage recorded?" "In Psalms," was the reply. "How long, Sir, since you read it?" "Within a few months," he answered. "Can you point me to the Psalm?" "I cannot; I do not recollect which Psalm it is in."—"Now, Sir," said I, "I must tell you that there is no such passage in the Bible." He stared at me. I repeated my words, and he continued to stare. "I have heard it brought forward before, Sir, and have therefore satisfied myself that it is not in the Bible." "Do you contradict me," said he; "I tell you I know that"—I interrupted him, and said, "it will be in vain for you to tell me you know it is in the Bible. Go home, Sir, carefully read your Bible through once for the purpose of ascertaining if it be there, and you will be satisfied that what I say is true." "Well, well," said he, "if Universalism is true, it makes no odds what we do," and so he left me. This conversation was brought to my mind the other day, as I was reading two accounts of gross ignorance, given by Mr. Vidler, in his Miscellany, and which he assures his readers were correct.

RICHARDS.

Blue Laws.—A trial took place in Connecticut in 1660, under that section of the *blue laws* which prohibited *kissing*. The offenders were Sarah Tuttle and Jacob Murline. It appeared in evidence, that Sarah dropped her gloves and Jacob found them. When Sarah asked for them, Jacob demanded a kiss for his pay, and as the demand did not appear to be extravagant, Sarah adjusted the matter without requiring credit. The facts were clearly proved, and the parties were fined *twenty shillings* each.—*Salem Observer.*

THE PRESS.

The Press is an engine, which, when guided by the unerring light of truth, is mighty to the pulling down the strong holds of error, and of establishing the civil and religious liberties of man, on a basis not easily to be shaken. It was with this instrument guided by the light of reason and revelation, that Luther made the papal power, which had subjugated all Europe to its domain, tremble to its centre; and gave priestly domination a defeat, from which it never can recover. And it is, perhaps, by this engine, at no distant day, that every species of usurpation, superstition, and error, with sects and parties, is destined to be overthrown, to rise no more for ever.

The death of near friends is an affliction to which the mind becomes but slowly reconciled. The burial of a stranger arrests the attention. The departure of those with whom we have been in habits of daily or occasional intercourse, affects us still more sensibly, and reminds us strongly of that verge on which we are tottering. But it is only when some near and dear friend is consigned to the solemn silence of the grave, that we feel the full force of that sickening sorrow, which hangs heavily upon the heart, as though it would press it down into that narrow space over which the spirit dwells in mournful suspense. There is an indistinguishable sensation of gloom attending such a scene, when, for the last time, we gaze on the features, so pale, cold, and altered—when the grave is closed up, and the last sacred rites are finished. How unwillingly the heart admits the belief that here end the feelings and affections to which it has so long clung! that all the little indulgences and kindness of which we have so long partaken—the pleasure and sympathies mutually given and received—that they are all here to terminate—and how anxiously the mind seeks for some assurance that this is not a final and eternal separation, and admits the belief of a power that is able to take away, in some degree, the sting of death, and rob the grave of an agony, which, without such a belief would be indeed insupportable.

Phil. Evening Post.

ANECDOTE

Several years since, a gentleman by the name of L. removed from Massachusetts to New-York. He became, sometime after his removal thither, a professor of the Universalist doctrine. After this had taken place, he visited a neighboring town, and attended the Universalist Association. A pious orthodox Deacon from a distance, and, with whom Mr. L. had had some acquaintance, accidentally happening at the same time, in the same place, and finding Mr. L. there on such a dangerous business, was so much concerned and affected at the circumstance, that after they had both returned home, he actually performed a journey of thirty miles, to see Mr. L. and to expostulate with him, on his heretical, and dangerous belief. Being kindly received by his friend, and disclosing the object of his mission, a friendly conference ensued, and after several hours investigation it appeared that the principal difference between them, was, that Mr. L. believed a doctrine true, that the Deacon earnestly prayed might be so.

The conference having ended, without effecting Mr. L.'s conversion, he invited the Deacon to examine a Universalist Hymn Book. This he did, and was highly pleased with its contents. Mr. L. then informed him, he had a Universalist Bible. Here his curiosity was excited, and he requested Mr. L. to read some passages from it. He accordingly took it down, and having read a considerable number of passages from it, asked the Deacon's opinion of it. The reply was, your Hymn Book, I like very well; your Bible, I do not like at all; and I advise you to lay it aside. Mr. L.'s gravity could hold out no longer, and, not to offend the good man, he left the room. After he had gone out, the Deacon asked Mrs. L. how long they had had that pernicious book in the house, and where it came from. Judge his confusion, and astonishment, when told it was a good old family Bible, given her at her marriage by her pious father, many years ago.

AMICUS.

The pains of the body are naught, in comparison with those of the mind: The only resort in such cases, when it cannot be immediately remedied, is to trust in the goodness of God to send relief, with patience and resignation.

Discretion does not only show itself in words, but in all the circumstances of action; and is like an under-agent of Providence, to guide and direct us in the ordinary concerns of life.

☞ *Let him that readeth understand.* ☞

FROM THE REFORMER.

THE HUMAN MIND IN PURSUIT OF TRUTH.

"The various defenders of Christian doctrine (says the Christian Inquirer) are arrayed in powerful phalanx against each other. System after system is pulled down and destroyed, and others are erected on the ruins, which can only stand until they are more powerfully attacked, and in turn these are subverted. Thus all is agitation and uncertainty—nothing is found substantial, and the mind which is sincerely employed in search after truth among these perishable materials, is embarrassed and confused, till it is ready to conclude that it does not exist, or if it exists at all, that it can only be found beyond the grave."

REMARKS.

The foregoing presents a very melancholy picture; but it is too true, and it will continue to be realized until mankind cease to strive and contend about the lesser matters of religion, and attend, principally, to those which are weighty and important. Mere doctrines and opinions, however correct, will save no man. The heart must be made right, and the life and conduct must be in conformity with the example and precepts of Jesus Christ. Happy would it be for communities, and for society at large, if every individual was sincerely concerned and engaged to become truly right. This is what is now so much wanted in the world, and until people come to seek for it with sincerity, in vain is professing religion, going to meeting, or undertaking to promote the cause of Christianity.

It would be well indeed if there was an end of *professing* religion, preaching, going to meetings, building meeting-houses, and undertaking to convert the heathen, until those *denominated* Christians, could bring themselves to act justly, deal mercifully towards each other, and walk humbly before God. The sin of hypocrisy would then cease, and we might entertain a reasonable and comfortable hope, that the reign of righteousness and peace would soon commence on the earth, and all nations come to the knowledge of God. But when professing Christians are so much occupied with vain and useless services in the name of religion, with creeds and doctrines, and fancy they are doing such great things to promote the interest of christianity, while at the same time they neglect the most important duties of morality and righteousness, they only deceive themselves, and bring dishonour on the cause of Christ, as well as prevent its advancement, wherever their example and practices become known.

This corrupt state of things in christendom must, indeed, at length come to an end; and when that period shall arrive, it will be as it was in the time of the Saviour. At that time, those who were *first* in profession and an outward show of religion, were the *last* in regard to any thing truly right and acceptable in the sight of God—and the *last* to receive and obey the commands of the Gospel.—Even publicans and harlots entered into the kingdom of God, and became obedient to its requirements, before the high professing Scribes and Pharisees.

Just so it will be again when the Lord comes (that is, manifests the glory of his power) to establish his

kingdom of righteousness and truth in the earth, and to overthrow all the sectarian kingdoms, with their orders of priests, creeds, rules and disciplines, now so numerous and so degenerate throughout professing Christendom. For these hindrances to true and genuine religion must all be destroyed before righteousness and peace can flourish and prevail amongst men. In each and every sect there are now more or less of the works and inventions of men, with bigotry, party spirit, and a want of that true virtue and integrity necessary to their preservation and perpetuity. And a little acquaintance with past history will convince us that no religious sectarian community, when once corrupted, has ever experienced a radical reform; nor will such an event ever be likely to take place. The reason is obvious. Corrupt, ambitious, and interested men, after a time, get to be officers and rulers in all these societies, and can maintain their ascendancy and authority, and they will oppose and withstand every thing calculated to make them better or reform their practices. And when the time comes that they shall no longer shut the kingdom of heaven against men, and their corrupt conduct and arbitrary proceedings are exposed and witnessed against in order to their thorough correction and removal, these lovers of pre-eminence and rulers in the church, with their partizans, will come forth with all their zeal and strength against those who attempt their amendment. And from motives of ambition, selfishness, and a love of power, they will reject and oppose the plainest truths and most important duties and requirements, while non-professors and the outcasts of society who have nothing to restrain or hinder them from embracing right principles, when plainly manifested to be such, will receive and comply with those truths and requirements with all readiness and sincerity.

New-York Telescope.

TIME.

For time's rapid flight why so oft do we sigh?
Or why of its progress complain?
Since its lenient hand tears of sorrow can dry,
When all other balsams are vain.
Our fame the false tongue of the slanderer may wound,
And Envy assist with her smiles;
But if Virtue supports us, a balm shall be found,
For Time shall discover their wiles.
Had we known when we enter'd this sorrow-worn road
Of Time, all its care and its grief;
Who could have sustain'd e'en the thought of the load
Of the sorrows and crosses of life.
But Time brings the weight of the sorrows we feel,
And Time shall assist to relieve;
Time will the deep wounds of ingratitude heal,
Which in life we are sure to receive.
The pleasures of life which we grasp'd as our own,
How they struggled with Time to be gone;
Down the gulf of past years they for ever have flown,
For the swiftness of Time mov'd them on.
Then be not elated at life's promis'd bliss,
Or repine at the thorns of the way;
But hope in worlds future and better than this,
For joys that will never decay.

ANNE.

MOTTO FOR A BOOK.

Study with care the contents of each page,
And grow in wisdom as you grow in age.

FROM THE N. E. GALAXY.

FIRE AND WATER.

Too much praise cannot be awarded to our Mayor and Alderman, for their prudence and sagacity in locating the new Reservoirs, for water, for the extinguishing of fires—one is directly in front of the new Church in Hanover-street, where it is said the Rev. Dr. Beecher, now of Litchfield, is to be installed pastor—another is at the corner of Park-street, and a third at the corner of Milk-street, directly under the droppings of the Old South sanctuary.

Cure for the Hooping-Cough.—Dissolve a scruple of Salt of Tartar in a quarter of a pint of water; add to it ten grains of cochineal, finely powdered; sweeten this with fine sugar, and give an infant a tea spoon full four times a day. To a child of two or three years old, two tea spoons full; from four years and upwards, a table spoonful, or more, may be taken. The relief is immediate, and the cure, in general, within five or six days.

ANECDOTE.

Robberies have of late been so frequent on the highway, near Philadelphia, that travellers "do fear each bush" a robber. A stout old farmer not distinguished for personal courage, was travelling on the Norristown road before day-break, on horseback, and heard some one running after him, crying "Halt, stop." The horse could not be urged forward, and the old man dismounted, and with the butt end of his whip, layed it about the robber lustily, vociferating with stentorian lungs, "Fire—murder—thieves!" when after a parley, he discovered the beaten and bruised robber to be—his son! who had been sent after him on a message!—*Noah's Ark.*

Rev. Thomas G. Farnsworth, of Newton, has received and accepted an invitation from the First Universalist Society in Haverhill (Mass.) to become their Pastor. *Boston Gaz.*

MARRIED.

In this town, on Thursday evening week, by Rev. Mr. Brown, Mr. James Albro to Miss Amey-Ann B. Seamans.

On the 12th inst. by Rev. Mr. Seamans, Mr. Thos. Reynolds to Miss Sarah Gifford.

DIED.

In this town, on Friday morning week, Elizabeth S. Jenkinson, daughter of Mr. Richard F. Jenkinson, aged 7 years.

On Tuesday afternoon last, Mrs. Clarissa Simons, in the 38th year of her age, wife of Wm. Simons, Esq.

On Wednesday morning last, Mrs. Eliza Clapp, wife of Mr. Waterman Clapp, and only daughter of Mr. Wm. Woodward, of this town, in the 33d year of her age.

On the 14th inst. Royal Holden, son of the late Mr. Royal Ormsbee, aged 7 months.

In Gloucester, on the 17th inst. Mrs. Ann Greene Cady, wife of Hezekiah Cady, Esq., and daughter of Cyrus Cooke, aged 33 years.

A few copies of the 3d edition of Mr. Pickering's answer to the Quaker is received, and for sale at S. W. Wheeler's store, 110 1/2 Westminster street. Also Rev. Mr. Kneeland's Sermon on the doctrine of ATONEMENT. Also, Kneeland's Testament.